



daily - CHRISTINE DONTENCI

The McGill Daily

vol. 73 N° 75 Thursday 8 March, 1984 Montréal, Québec

International Women's Day Issue

The National Film Board of Canada and McGill Hillel in commemoration of:
INTERNATIONAL WOMEN'S DAY

presents:
NOT A LOVE STORY a film about
PORNOGRAPHY

Date: Thursday, March 8th '84
Time: 2:30 P.M.
Place: 3460 Stanley St.



McGill Hillel
Info: 845-9171

Renowned Author and Authority
ROBERT JAY LIFTON

FIRST TIME IN MONTREAL

- Professor of Psychiatry, Yale University
- National Book Award Winner
- Author:

Indefensible Weapons: The political and psychological case against Nuclearism.
• Death in Life: Survivors of Hiroshima.
• Thought Reform and Psychology of Totalism.
• Crimes of War.

and soon to be released
• From Healer to Killer ... The Doctors of Auschwitz.

Beyond Nuclearism

The Quest for Awareness
Monday March 12, 1984
8:00 P.M.
McGill University
Leacock Building, Room 132
(Corner McTavish & Dr. Penfield)

Sponsored by:
Hillel
McGill Study Group for Peace and Disarmament
Health Professionals for Nuclear Responsibility
McGill Chaplaincy
Board of Jewish Ministers of Greater Montreal

On Cults and Totalism

A Psychohistorical Perspective
Tuesday March 13, 1984
2:00 P.M.
Concordia University
Hall Building, Room H-110
(1455 de Maisonneuve W.)

Sponsored by:
CUSA Programming
Concordia Hillel
Hillel Cult Project
Board of Jewish Ministers of Greater Montreal

Admission - Both Events:
\$3.00 students/senior citizens
\$5.00 general public

Admission - Single Event: \$2.00
students/senior citizens
\$3.00 general public

Advance Ticket & Information: 845-9171

Arrangements for Robert Jay Lifton made through the B'nai Brith International Lecture Bureau.

Special thanks to all the women who helped out on this issue: Molra Ambrose, Kym Anderson, Denise Araiche, Marion Aronoff, Gin-

ny Barton, Karen Bastow, Jenny Beewomyn, Lisa Burdige, Laura Crawford, Lindsay DuBols, Sidney Fisher, Suzy Goldenberg, Les

Gooden, Michele Hart, Everywoman Kaler, Jocelyne Lajoie, Tania Luhde, Phyllis MacRae, Leela MadhavaRau, Barbara Myers, Julianne Pidduck, Boris Shedov, Carole Sheppard, Paula Slepniwicz, Ann Sullivan, Marcy Vigoda, and Melinda Wittstock.



presents 3rd annual

"I HATE TORONTO PARTY"

FRIDAY,
MARCH 9th 9:00

3681 UNIVERSITY

ALL PROCEEDS GO TO CANCER RESEARCH SOC. INC.

MARCH 13

Rev. Michael Fahey S.J.
(Theology Professor at Concordia)

The church and its documents. What is meant by infallible, statements, encyclicals, Pastoral letters etc., and how to respond to them.

Place: McGill University
Newman Centre
3484 Peel St.
Time: 7:30 - 9:00 pm
For information call 392-6711

THE POLITICAL SCIENCE STUDENTS' ASSOCIATION

CALLS FOR NOMINATIONS
FOR EXECUTIVE POSITION 1984-85
FORMS AVAILABLE IN LEACOCK 434
ELECTIONS WILL BE HELD MARCH 28

PURIM DANCE/MASQUERADE PARTY

Date: Saturday, March 10
Time: 9:00 P.M.
Place: Tiffereth Beth David Jerusalem Synagogue
6519 Baily Rd. (Cote St. Luc)
Cost: \$6.00 with costume
\$7.00 without Costume
D.J., Bar, Refreshments

Co-Sponsors: Hillel Student Society
Young People's Federation
Info: 845-9171

McGILL
ARTS & SCIENCE
UNDERGRADUATE SOCIETY

ELECTIONS

Nominations are being called for all positions on the Arts and Science Executive Council for the year 1984-85. Nomination forms are available at the Arts and Science Undergraduate Society Office in the Stephen Leacock Bldg., Room 313. The following positions open:

- PRESIDENT
- VICE PRESIDENT (FINANCE)
- VICE PRESIDENT (ARTS)
- VICE PRESIDENT (SCIENCE)
- SECRETARY
- MEMBER-AT-LARGE (ARTS)(2)
- MEMBER-AT-LARGE (SCIENCE)(2)
- ARTS REPRESENTATIVE (2)
- SCIENCE REPRESENTATIVE (2)

Nominations close Monday, March 12, 1984 at 5:00 P.M.

ALAN P. ROSSY
CHIEF RETURNING OFFICER

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Every MONDAY, TUESDAY,
WEDNESDAY

THURSDAY, FRIDAY

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McGill Nightline is a confidential listening and referral service run by students for students.

Permaul gets in

by Jenny Beeman

Grace Permaul was elected president of the Students' Society last night in a tight, three-way race. In one of the largest turnouts in recent years, approximately 20 per cent of McGill students voted.

Permaul received 936 votes, Andy Cherna, 895, Steven Matthews, 785, and Todd Kasenberg 261.

Yat K. Lo was swept in overwhelmingly in the race for Vice President Internal. Lo drew 1520 votes, followed by Jonathon Tatton with 572 and Drew Young with 637.

The Students' Society fee increase referendum passed by a wide margin with 1742 for and 1291 against. 122 voters had no opinion.

The question on joining Le Regroupement des Associations Etudiantes Universitaires (RAEU), a Québec student organisation, was solidly defeated, 986 voted yes, 1515 voted no, and 539 had no opinion.

The question on banning funding for military research at McGill was defeated. In another close vote, as Science departments and the Engineering Faculty came out solidly against it. 1167 students voted yes, 1630 voted no, and 294 had no opinion.

The four representatives to the Daily Publications Society Board of Directors elected last night are David Goodman, Adam Kravitz, Patrick Linehan, and Anne Slater.

The Daily referendum for a \$1.00 fee increase was badly defeated.

Permaul, who was Arts Representative to Senate this year, said, "Most importantly, I don't want to lose contact with the people I met during the

campaigning who said they want to be involved in the Students' Society, but don't know how."

She wants to move quickly to establish a task force to deal with the deficit and the allocation of funds gained from the fee increase.

In other elections results, Ron Leber defeated Steven Cohen as the Undergraduate Representative to the Board of Governors. David Thomas and Mackenzie Quantz were elected Science Representatives to Senate.

daily - COLIN BLURRY TOMLINS



Grace Permaul is the Student Society President-elect, winning a tight race last night.

Link accused of electioneering

CUSA bans newspaper

by Suzy Goldenberg

The Link, the Concordia students' newspaper was swept off the stands yesterday afternoon and Students' Association co-president Terry Fenwick has said he may freeze the publication's budget.

Fenwick said the newspaper violated Students' Association

election rules that prohibit electoral campaigning while students are voting. An editorial in the March 6 International Women's Day issue of The Link, endorsed two candidates running for co-presidency. The other candidates and Fenwick later filed suit with the CUSA Judicial Board.

The Board ruled against the newspaper at noon yesterday and gave the staff two hours to get the edition off the stands.

"Endorsing a candidate by a newspaper or anyone is campaigning," said Fenwick.

Ruling on another question Friday, the Judicial Board said it could not control editorial content of the paper, according to editor Karen Herland. Based on that decision, The Link staff thought they had freedom to print election coverage.

"I think very strongly that if we had endorsed another candidate they wouldn't have

reacted this way," said Herland.

Fenwick maintains he has "no desire to inhibit the freedom of the press," and said the newspaper could be distributed after polling. He said the Friday decision referred to news stories, not editorials.

Although The Link is no longer on the stands, students have been able to find copies in the newspaper office.

Fenwick chastened the newspaper staff for distributing copies by hand and warned that "their budget will be frozen if they continue to show disrespect for the Judicial Board. I would try to freeze it myself."

"It's like trying to spank a wayward child," he added.

Herland learned of the Judicial hearing at 02h00 on the morning of the hearing, symptomatic of the poor communication between the Students' Association and the The Link.



Campus assault on rise

by Ginny Barton

The number of sexual assaults on campus is increasing and some students aren't going to remain quiet. They are now organized as the McGill Action Group for Women's Safety on Campus (MAGWS).

The group, formed after the Women's Union's showing of "Born in Flames", includes men and women, students and non-students — a collection of concerned members of the McGill community.

The first goal of the MAGWS is education: students and administrators must be made aware of the extent of the problem. Accurate records of assaults are not being kept and statistics are not available from the administration. As well, women are reluctant to report attacks to McGill Security.

The second task is to consult the Senate Sub-Committee on Women's Safety. The Sub-Committee — Profs. Noumoff, Martinez, and Sheppard — is a part of the larger Senate Committee on Women's Issues.

MAGWS has given a letter to the Sub-Committee recommending increased student involvement. Students may, in the view of the MAGWS, put pressure on the administration if Sub-Committee proposals are rejected.

Most importantly, the letter points out the Sub-Committee decisions which the Action

Group opposes. The first of these is the decision to put posters in women's washrooms in the fall. These posters, depicting a cartoon-like figure, have been criticised for making light of a serious situation.

The poster lists security's phone number security for women to call in emergencies. However, security is staffed by people who are not professionally trained in dealing with assault victims.

The MAGWS supports the second project of the Sub-Committee, the drafting of a pamphlet on assault prevention called, "Protect Your Body by Using Your Head".

The Sub-Committee is drafting a map showing safe routes from various areas on campus. MAGWS opposes this, on the principle that it should be a woman's right to walk wherever she wants, and that the designation of unsafe areas may lead to a "she asked for it" attitude if a woman is attacked.

Better lighting, for example, could reduce the number of unsafe areas. At the beginning of the year, Physical Plant was to have provided \$10,000 for lighting, but that money has since gone to other projects.

MAGWS has planned a demonstration for Wednesday, 14 March, the day of the Senate Sub-Committee's next meeting to protest the proposed map of safe routes, and

call for increased lighting as an alternative.

All McGill women are asked to fill in the questionnaire on sexual assault and harassment which will help to determine the extent of the problem. Forms may be left at the Daily, the Women's Union or the Students' Society desk beside Sadie's in the Union Building.

The demonstration will meet on the steps of the Union Building at 14h00 on Wednesday 14 March.

Pamphlet biased, confused

by Amy Kaler

The Senate Sub-Committee on the Safety of Women is not acting in the best interests of women on campus, according to a group of McGill women distributed by a pamphlet issued by the university administration.

The booklet, "To Protect Your Body, Use Your Head," was mailed by the Senate Sub-Committee on Women's Safety to all women on campus this fall.

According to Ingrid Birker, one of the women who signed a letter sent two weeks ago to the Sub-Committee, "we felt the money (about \$5,000) could have been better spent preventing attacks on campus."

Birker, who works at Redpath Museum, discussed the

pamphlet with women co-workers, and brought up the matter in her Wen-do class. Some women in the class redrafted the pamphlet to eliminate inaccuracies and sent the redraft and their suggestions to Peggy Sheppard, McGill's admissions officer, who is a member of the Sub-Committee.

The group believed the philosophy behind the pamphlet is its greatest problem. The letter stated, "the pamphlet encourages the female reader to view herself as a prisoner and a victim in society. The advice given perpetuates the crippling myth that women are safe as long as they remain cautious but passive."

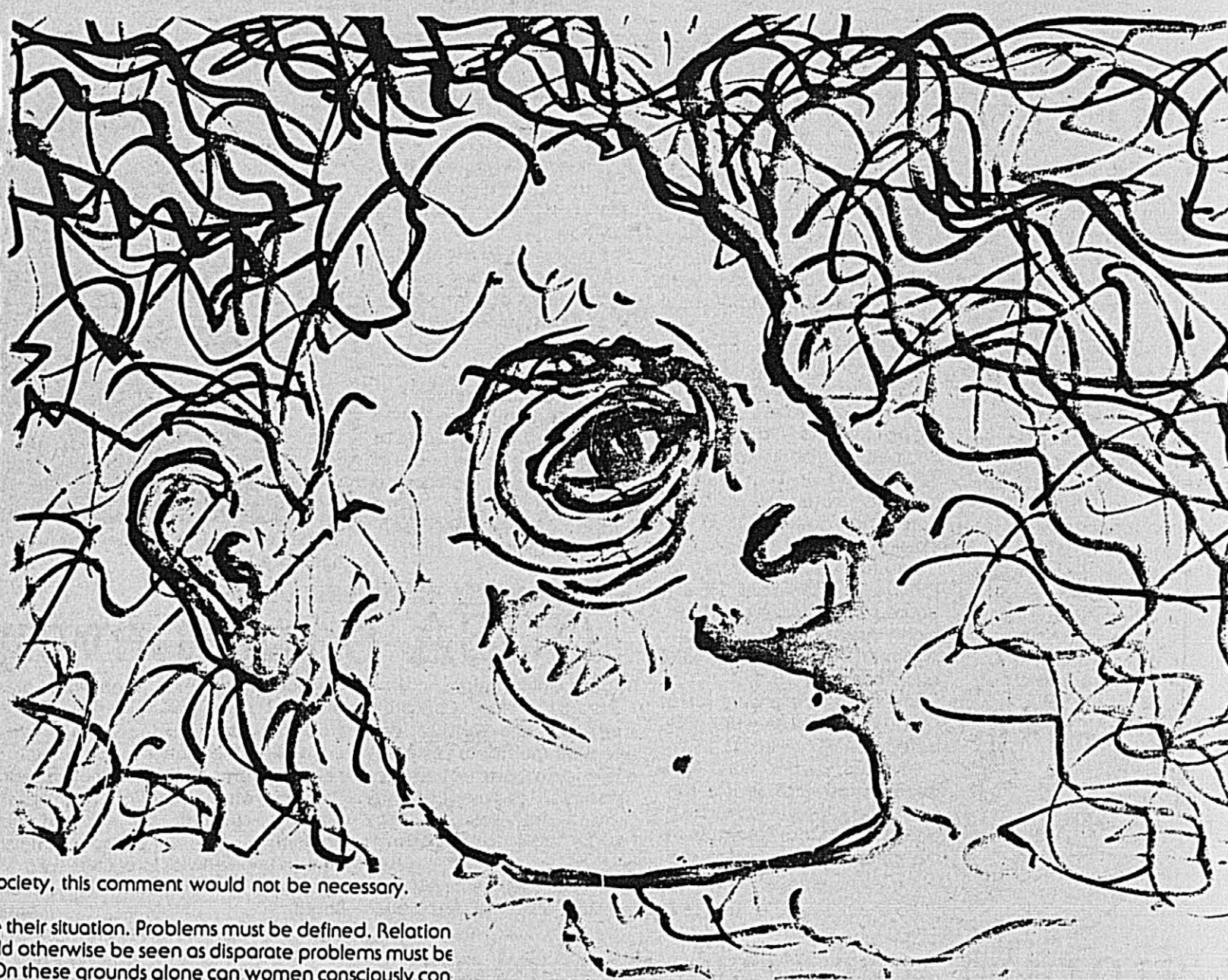
The letter added that the pamphlet was "appreciated

for its good intentions."

Specific suggestions for improvement included the substitution of "sexual assault" for "rape", reflecting changes in the Canadian law, and more accurate information about sexual assault situations. The most common place for assaults to occur, is in the home, and victims can be of any age or condition. The pamphlet also ignored the possibility that assailants are often someone the victim knows well.

Some information was also factually incorrect. The pamphlet referred women to the Women's Information and Referral Centre, which is not equipped to handle victims of sexual assault. Birker recommended the Sexual Assault Centre (842-8576).

IDENTITY IMPERATIVE



In a truly egalitarian society, this comment would not be necessary.

Women must examine their situation. Problems must be defined. Relationships between what could otherwise be seen as disparate problems must be outlined and analysed. On these grounds alone can women consciously consider action.

The mechanisms of oppression are neither strictly institutional nor are they necessarily organised. The power of institutions is publicly acknowledged. Because they are not concrete, the power of a system of ideas is thought of as less forceful. For this reason ideological coercion is a more insidious form of oppression.

Through coercion society has successfully prevented the development of a feminine self-consciousness independent of men's perceptions of women. Women are not completely acceptable in society as individuals. We have been prevented from recognising our own individuality.

Are women merely appendages of men? We internalise the governing values of society and come to accept the perceptions and roles of ourselves as determined by the dictates and desires of a male-controlled society. Women have failed to recognise the dynamics and realities of their own oppression.

We are constantly exposed to an ideology of the feminine — body beautiful, angel-girl, nurse-maid, ad nauseum.

The media are everywhere, ranging from the written to the visual — the photographic — that is, the glossy representation of women in popular magazines and the domestic depiction of 'nice women' in commercials and on television.

Identity is composite — it can be seen as a set of dynamic relationships — women do not see themselves as primarily women. Our identity is still secondary to our economic and marital status.

Our need is clear — we must recognise ourselves as women and address the problems that are peculiar to us as women.

Women of the Daily

Barbara Myers Amy Kaler Suzy Goldenberg Jenny Beeman Molra Ambrose Leela MadhavaRau
Tania Luhde Karen Bastow Melinda Wittstock Denise Aralche

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daily — JOY GARNETT

House Notes

The following people have been nominated for positions on the Editorial Board of The McGill Daily for 1984-85. Each candidate has been nominated and seconded by voting staff members.

Editor-in-Chief
Molra Ambrose
Karen Bastow/Albert Nerenberg (one position)
Melinda Wittstock
Redacteur/trice de l'Edition Française
Richard Latendresse
Senior News Editor
Leela MadhavaRau
News Editor
Denise Aralche
Amy Kaler
Danny McCabe
Features Editor
no nominations
Production Co-ordinator
Jerome Fragman
Supplement Editor
José Arroyo
Robert Costain
Brian Walker
Sports Editor
no nominations
Science Editor
Heather Penluk
Photo Editor
Jay Glickman
Board of Directors
Molra Ambrose
Denise Aralche
Karen Bastow
Jenny Beeman
Amy Kaler
Melinda Wittstock

Planning and Priorities Committee

Molra Ambrose
Denise Aralche
Jenny Beeman
Amy Kaler

Screenings and elections will be held at the Yellow Door, 3625 Avenue, on Sunday March 11 from 9h00 (That's right. In the morning.) to 17h00. All voting staff members should be there.

The following people have had their vote restored:

José Arroyo
Denis Marinakis

The following are voting members of l'Edition Française:

Christine Beaudoux
Sophie Beaulé
Astrid Ducio
Ysabelle Cardinal
Jeffery Edwards
Jerome Fragman
Francis Gauthier
Michel Jobin
Pascale Langlois
Jean-Yves Lapointe
Richard Latendresse
Lucie Lecours
Nicolas d'Ullisse
Daniel Weinstein

If there are any problems with or omissions to the above, come to the Daily office by Friday and explain. Nominations will be accepted up to the time of the screenings on Sunday.

CLASSIFIED

341 — APTS., ROOMS, HOUSING

Apartment to sublet until July 1st. 3-1/2 on Hutchison. Pool. Greatly reduced rent, as must let soon. \$250. Call Gillian 487-0372 evenings.

Fabulous 5-1/2 to sublet from May 1st to Aug. 31st. All utilities incl., completely furnished. 30 seconds from campus. 286-1674 after 3 pm. \$400.00 per month.

Large 3-1/2 to sublet. May-August. Option to renew. Close to campus. \$365/month. Call 849-9890.

Sublet: Clean 4-1/2, safe area, near Guy Metro, furnished, spacious, large kitchen, \$400.00/mo. Available May 1 — Sept 1 call evenings 932-7914.

IDEAL LOCATION — To sublet furnished 4-1/2 from May 1 — Sept 1. 3610 McTavish — corner McTavish & Dr. Penfield. \$380/month plus electricity. 286-0499.

Apt. for rent, 5-1/2 rooms, Coloniale/Sherbrooke St. Occupation any time. Lease to be arranged. Tel. 676-7169.

Cozy 4-1/2 to sublet May 1 to Aug 31. Two min from campus on Aylmer. Furnished or unfurnished \$350. Option to renew. 286-1533.

Great, sunny 4-1/2 to sublet May 1st —

Aug 31st. Large, bright living room. Furnished. 2 minutes from campus on Aylmer St. Must be seen! For info: 844-5335.

Large, bright 3-1/2 to sublet May 1st to August 31st. Two minutes from gym, 5 min from campus. \$330/mth., utilities included. 843-6562, after 6.

LARGE 4-1/2 to sublet May 1st to Aug 31. Completely furnished. In Ghetto. Reasonable. Call evenings 284-1021.

Luxurious 1-1/2 on Dr. Penfield. Minutes from McGill. Outdoor pool, sauna, laundry, AC. 5/1/84 to 4/30/85, renewable. \$345/mo. Call 932-7714. Keep trying!

Newly renovated 7-1/2 duplex — 1-1/2 bathrooms, hardwood floors, washer/dryer optional, people won't believe students live here. Available May 1. Call 932-7520 after 7 PM.

Rent for whichever month is convenient for you, between May and Sept. Apt to share, 150.00/monthly; utilities included. Females only. Ask for Louise: 286-0584.

ROOMMATE WANTED to share large Westmount apartment. Female preferred. Available immediately. \$181/month. 931-7386.

SUBLET: Dr. Penfield, bright, cozy 3-1/2. All utilities included, balcony, available end

of March, \$295 per month. 933-6080.

SUBLET: spacious renovated 2 bedroom apartment to share. Furnished, marble fireplace. From May 1st to August 31st. Option to renew. \$201. call Philippe 286-1001.

Sublet 3-1/2, May 1st, on Durocher, Bright, carpeted option to renew, near Gym, call evenings 286-1568. Furnished or non-furnished.

354 — TYPING SERVICES

please turn to page 8

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Produced by NEIL HARTLEY • Directed by TONY RICHARDSON

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PLACE VILLE MARIE: 12:45, 2:55, 5:05, 7:15, 9:25
KENT: SAT. & SUN: 1:15, 3:15, 5:15, 7:15, 9:15
NIGHTLY: 7:15, 9:15

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Coordinated by: JURIGA JAZZ & BALLET ACADEMY
Artistic Direction
and Choreography: GEORGE JURIGA

Admission: Patrons \$25
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Students \$ 8

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Door Prizes

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This Bud's for you!

Labatt

Fraser committee talks porn

by Phyllis MacRae
and Carole Sheppard

Last week the latest federal government perambulatory, democracy-in-action road show came to Montréal. The seven-member Fraser

Committee on Pornography and Prostitution is composed of a cross-section of ordinary Canadian society — lawyers, journalists, a Dean of Law and an ex-police chief. The Fraser Committee is taking the public

pulse on the contentious legal and social issues of pornography, obscenity, censorship, and soliciting. Public hearings began in Vancouver where the stormy issue of street prostitution dominated

the agenda.

Since then, hearings have taken place in Calgary, Toronto and other cities. The Committee is scheduled to finish its hearings in May and report to the federal government in December.

The majority of briefs presented so far have come

from municipal politicians, women's groups, social workers, police chiefs, and police unions. The committee is also making an effort to solicit the views of the "silent majority" — consumers and producers of pornographic material, as well as from prostitutes and their clients.

In Montréal, the three days of hearings were enlivened by a piece of guerilla theatre performed by the Feminist Coalition Against Pornography. The Coalition informed the startled commissioners that their hearings were "une grosse farce", and that no more studies were needed to demonstrate that pornography is linked with violence against women and children.

"Comic relief" was also provided late in the day on Tuesday by Eric Johnson, who testified as an active consumer of both pornography and prostitution.

He said that for men, pornography and prostitution were preferable activities to sex and social relations with "you women" because pornography actresses and prostitutes devote themselves to the delight and satisfaction of their clients. "You women", on the other hand, have an annoying habit of wanting to be treated as independent, of dressing for your own selfish comfort and pleasure, and wanting commitment in relationships.

The commissioners struggled vainly to maintain a demeanor of disapproving tolerance as they listened to Johnson blame women for, among other things, frigidity, split ends, venereal disease, talking back, and having caused the rise of the Mafia by bringing in prohibition in the 1920's.

The brief submitted by the 7000 member Alliance of Canadian Cinema, Television and Radio Artists (ACTRA), focused on the pornography industry. Appearing before the committee on behalf of ACTRA were three actresses, Kelly Richard, Arden Ryshpan, and Linda Lee Tracy, the star of "Not a Love Story."

ACTRA said that the present definition of obscenity is far too vague and subjective and can result in arbitrary decisions as to what community standards are and as to what offends these standards.

ACTRA is faced with the classic dilemma which must be addressed when one considers the issue of pornography. ACTRA represents writers as well as actors, so it is concerned with protecting its actor members and the general public from "sexual hate propaganda." However, these interests are not compatible. In its brief, ACTRA made concrete proposals for changes to the criminal code that would protect both interests.

WE'RE LOOKING FOR A FEW GOOD RECRUITS.

TEST YOURSELF AND SEE IF YOU MEASURE UP...

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- Posters (50)
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Submit your Entrance Exam, name, address, phone and age to:

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Deadlines for entries: March 30, 1984

Contest Draw to take place: April 2, 1984

Total Value of all prizes approx. \$2125.00.

Winners will be chosen randomly from all entrants.

Prizes must be claimed as represented.

Contest Expires April 2/84.

POLICE ACADEMY OFFICIAL ENTRANCE EXAM

1. I want to be a cop because:
A. ☐ I look good in blue.
B. ☐ My grandmother was a cop.
C. ☐ I like free coffee and doughnuts.
2. When cornering a suspect, you should:
A. ☐ Shout, "Hold it right there!"
B. ☐ Say, "Go ahead, make my day."
C. ☐ Sing, "I Got You, Babe."
3. Your I.Q. is between:
A. ☐ 125-175
B. ☐ 75-125
C. ☐ Don't understand the question.
4. Why must police officers be quick thinkers?
A. ☐ True.
B. ☐ Both.
C. ☐ Let me get back to you.
5. Your all-time favorite Policeman is:
A. ☐ Pepper Anderson.
B. ☐ Sting.
C. ☐ Adam Twelve.
6. If you saw a crime in progress, you would:
A. ☐ Run.
B. ☐ Hide in your patrol car.
C. ☐ Join in.
7. I would like to carry a badge because:
A. ☐ It's shiny.
B. ☐ It's real shiny.
C. ☐ Boy, it's shiny.
8. What do you say to a cold-blooded killer?
A. ☐ "Freeze!"
B. ☐ "Spread 'em, dead meat!"
C. ☐ "Let's do lunch."
9. The police officer's motto is:
A. ☐ To protect and to serve.
B. ☐ Who loves ya, baby?
C. ☐ I ♥ arresting people.
10. The only thing better than seeing "POLICE ACADEMY" is:
A. ☐ Seeing "POLICE ACADEMY" again.
B. ☐ Sex.
C. ☐ Sex while seeing "POLICE ACADEMY".

STOP. This is the end of the exam.



POLICE ACADEMY

What an Institution.

"POLICE ACADEMY" A PAUL MASLANSKY PRODUCTION

*STARRING STEVE GUTTENBERG • KIM CATTRALL • BUBBA SMITH • AND GEORGE GAYNES AS COMDT. LASSARD

STORY BY NEAL ISRAEL & PAT PROFT • SCREENPLAY BY NEAL ISRAEL & PAT PROFT AND HUGH WILSON

PRODUCED BY PAUL MASLANSKY • DIRECTED BY HUGH WILSON

SUBJECT TO
CLASSIFICATION

A LADD COMPANY RELEASE
A LADD COMPANY RELEASE
A LADD COMPANY RELEASE

OPENS FRIDAY, MARCH 23RD

TODAYS

Project Ploughshares Open meeting, tonight at the Yellow Door — 3625 Aylmer, 19h00.

Demonstration On Sunday March 12, at noon, Place Desjardins — a human chain from the U.S. Embassy to the Canadian Defense Building to protest the testing of the Cruise.

Hejra — the women's literary journal of McGill interested in becoming involved? Call D. Young today at 844-4724.

Harcelment sexuel Présentation du vidéo "Tous les jours... tous les jours" document le réalité et de fiction sur le harcèlement sexuel sera présentée à UQAM, local J-2625, à 12h.

Human Rights Professor Broadhurst will speak on "Human rights in El Salvador" at the Amnesty International meeting today in Rm. 425 at 16h30.

McGill Film Society presents "Spellbound" in Leacock 132 tonight at 20h00.

An evening at the Pops "Dear John" and Hugh Ball at Reggie's Pub, at Concordia University, 1455 de Maisonneuve O., 7th floor. \$3.00.

Fiesta Hispanica Dance music, salsa, cheap drinks and more... tonight in Gert's 2, Union B01. Happy hour until 21h00 (2 drinks for the price of one) McGill Pugwash presents a lecture by Dr. Ivan Vlasic, Professor of Law, on "The militarisation of outer space — its implications for world peace" tonight at 19h30, in Rm. A9, McConnell Engineering.

Recital Hall 18h00, a wind ensemble plays Dvorak, 20h00 Jill Rothberg and Sandra Bartfal, flute and piano dedicate their programme to, yes, International Women's Day!

Bible Study "The book of Job — when bad things happen to good people", led by McGill chaplain Rich Colgan, 16h00 at the Newman Centre, 3484 Peel.

McGill Outing Club General meeting today at 18h30 in Leacock 232.

McGill East Asian Studies presents guest lecturer Prof. Margo Gewurtz of York University, speaking on "Chinese Christian converts of the Canadian Northern Honan Mission 1890-1925."

Lesbian and Gay Friends of Concordia "Integrated Emotional Therapeutics" with Doris Soubis, a lecturer at John Abbott College in parapsychology and a professional astrologer. 16h00 to 18h00. Hall Building, 333-6.

FRIDAY MARCH 9

Pollack Concert Hall McGill Symphony Orchestra, dir. by Richard Hoenich, with Ray Kilburn in Bartok's 3rd Piano Concerto, a Brahms symphony and a premiere by Macmanaman. 2 free passes available at door after 18h30, doors close 19h45 pm.

Amnesty International Wine and Cheese party tonight, for all members. Bring your own wine (and friends if you want), cheese will be supplied. At 456 Pine, corner Durocher, Apt 410. 21h00.

Anthropology Students Association Michael Lambek will speak on "Spirit possession on the Island of Mayotte", Friday March 9, at noon, in Leacock 738.

Debating Union meeting in Union B-16 at 15h00.

South Africa Committee Diner at the Deer Garden tonight. See you there. McGill Film Society presents "The Paper Chase" in Leacock 132 at 19h00 and 21h30.

Armenian Students' Association get-together today from 12h00 to 15h00 in Union 433.

Caribbean Students' Association meeting today at 18h00 in Union B10. African Students' Association meeting today at 16h00 in Union B15.

Religion and Literature Discussion Group will discuss Ernest Hemingway's "The Sun Also Rises", Friday, March, 13h30, Birks Building, 3620 University, Rm. 205.

SATURDAY

Romance and the Mainstream writers seminar at Fraser Hickson Library, 4855 Kensington, NDG. 9h30 to 16h00. For information call 989 9658

SUNDAY

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continued from page 6

...Fraser

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HARASSMENT!

by Lisa Burdige and Michelle Hart

Sexual harassment, which includes everything from rape to sexually-loaded comments, is a reality on campus. While the chance of being sexually assaulted is greater in dark and secluded places, harassment has been occurring in highly frequented places such as the Union cafeteria and McLennan library, as well as unavoidable places like washrooms and classrooms.

Consequently, women must become aware of sexual harassment. Right now, unless a woman has been personally involved, it is doubtful that she will know harassment exists. Such naiveté is dangerous.

An example of how awareness could have prevented actual assault oc-

curred last semester when a "palmist" frequenting the McLennan library used fortunetelling as a ploy to lure women into dark corners where he molested them. Some women who had an understanding of sexual harassment thought to question his intentions and walked away, while others did not suspect the potential danger and the palmist harassed them.

However, incidents can not be publicised unless they are reported. At McGill, harassment tends to not be reported. While campus security has records of very few cases, a casual gathering of five students were able to pinpoint at least 20. Only six out of the 20 were formally reported to Physical Plant (security) which runs the emergency line (392-3000) listed on posters in washrooms around McGill.

Furthermore, many women do not even get as far as making the phone call. They feel that these occurrences are insignificant.

This reflects a predominant societal attitude that if a woman is not raped, per se, her experience is not serious.

Any incident that makes a woman feel uncomfortable and unsafe, verbal or physical, should be reported and treated seriously.

Although a woman should take responsibility for her safety by being conscious of the reality of sexual harassment, men also are a part of this awareness. For men, being aware of sexual harassment means learning to understand the problem and learning to be sensitive to its consequences. It means respecting a woman's fears and trying to help.

Greater awareness among women and men can be the factor that will change society's sexist attitudes manifested in sexual harassment.

continued from page 5

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SINCE 1840

by Karen Bastow

After the rhetoric of the sixties, university women believed they would be accorded a place in the career market consistent with their education, and unrelated to their gender.

Throughout the late 60's and early 70's women's success stories were pictured in *Maclean's*, *Business Week*, even the *Ladies Home Journal*, as proof of the promises: society was now willing to open the doors of its boardrooms and courtrooms to women. But very few women had these kinds of opportunities. For the most part, the women in the media success stories were only tokens.

When recession hit in the late 70's, women disproportionately swelled the ranks of the unemployed. Women's liberation suffered the backlash of conservative criticism for taking men's jobs and making full employment impossible.

Women's place and the conservative myth

The myth was that working is a luxury accorded to women by our society only since the radical sixties, when women organised and demanded a choice between career and family. The reality was conveniently forgotten — that women have always worked and their participation in wage-labor began before 1900.

Says Professor Suzanne Drysdale of the Simone De Beauvoir Institute, "we can show women have always worked. Women have had peaks of labour force participation, where their participation is high and the work they do, nontraditional, throughout Canada's history."

Typically women were drawn into the labour force during periods of economic boom, i.e. during rapid industrialisation in the mid-1920's, and more recently in the 1960's, a period of exceptionally high growth for the Western economies. In both these periods the two-wage earner family became the norm.

In the 70's, lowered investment and the oil-shock conspired to produce a recessionary economy, and the earlier boosts in wages slowed down. Even with the higher cost of urban living, wages in manufacturing actually fell.

Canadian women working were not working out of career aspiration, but out of financial need.

"Women have no choice but to work. Women on their own and those supporting children need jobs. Often two incomes are essential for sustaining a family," states an article in *Still Ain't Satisfied*, Canada, 1982.

In the 60's, as in the 1920's, women were drawn out of the homes to staff a growing economy. State and business supported day-care facilities expanded to grease the wheels of industrial growth.

But, in both periods, as the economy moved out of the boom into the recession, daycare facilities disappeared, and working families and single women bore the brunt of the economic swings.

Double Indemnity: Freedom without jobs

In the last three decades increased urbanization has destroyed the extended family and women who have to work can no longer give their children to grandma for the day. Single women, growing with the erosion of the nuclear family and the trend towards later marriages, are forced to look for work in an economy which views them as second class workers.

Women no longer have the promise of economic support by men, but nor do they have the limited guarantees to income men have.

The Canadian welfare system has not adjusted to a social reality where one in three marriages ends in divorce. Women make up the majority of both welfare recipients and the working poor. For single women under 25,

fired. You can see this trend in the last two centuries of industrialisation," says Drysdale.

Today, 61 per cent of women workers are paid below minimum wage. Women make up the bulk of the labour force involved in non-unionised, unskilled labour.

Rapid technological change and mechanisation occurs most often in these sectors of the economy, and each time it happens women lose their jobs. Says Drysdale, "Industrialisation occurred on the backs of women. In manufacturing, they hired women until there was a technological breakthrough then they sent women back to the home and hired men to operate the machinery."

The same pattern is at work today. The Québec garment industry, uncompetitive on the world market, would mechanise if it lost government protection and the use of a low wage labour force. The industry employs mostly women.

The answer to women's subordinate place in the

Women always finance Canadian economic crises

tions, thereby increasing wage disparity and circumventing the constitutional "equal pay-equal value" stipulation.

The job areas filled by women have had less wage increases in the last decade than those filled by men. Wages for nurses have not risen as rapidly as wages for doctors. Clerical wages have not risen as much as manufacturing wages. Often the wage paid has less to do with skill required than with the gender of the workers.

Employers hire women into job areas that pay lower wages, rather than into areas that offer opportunity for advancement. Women, as they have in the past, function as a low wage, temporary work force in the Canadian economy.

Women's income is perceived by employers to play no more than a supplementary role within the family. Male workers, if they are supporting a family, could not survive on the wages paid in the female job ghettos.

Female workers are treated as an insecure investment by most companies. Most job training is on-site and companies are reluctant to waste their money training a worker they believe will leave when she decides to have a family.

Both of these myths are out of step with reality and perpetuate a second class status for working women. Most women now are working to support themselves. Few families, except for the affluent professional types, view women's incomes as anything less than essential.

The Unions and "women's issues"

Only one third of working women are unionised. In the Canadian economy today most wages are set by unions and collective bargaining.

When the clerical workers in B.C. organised, the local Business Association condemned the action arguing wages should be set by "market forces". It seems a rather curious piece of discriminatory logic that only women workers should be subject to the insecurity and volatility of "market forces" when most male workers are represented by unions.

In the restaurant industry, which employs mostly women, the meager wages of waitress have been somewhat offset by tips. The recent decision of the Québec government to

tax tips, is another example of women being forced to pay for the current economic crisis.

Even unionised women have little opportunity to make the unions work for them. Women are traditionally responsible for the home as well as a full time job, limiting their time to get involved in union activities and leadership.

As well, "With increasing competition in the job market, men may not support women in their demands. Instead succumbing to the traditional attitude that women should go back to the home where they belong," notes Sue Vohanna, in an article in *Still Ain't Satisfied*.

"In the last few years, we have seen remarkable progress in the labour movements support for women's issues — such as an increased number of strikes over issues like maternity leave and equal pay for equal work. But the crux of the matter lies in the distinction between women's issues and women's liberation. Unless the labour movement makes this connection, the danger is very real that women's issues will be the first to go when the bargaining gets tough" (Canadian Forum, April, 1983).

Higher education — Are we equal now?

The optimists point to the large number of women enrolled in universities, arguing the higher education of women is proof of their equality.

But, the bulk of female students in Canadian universities are not enrolled in the areas relevant to the Canadian job market, such as the trades and technical fields.

Women choose their majors, the argument goes, so it is their own fault.

Women, however, face a number of real barriers to technologically in tune education in Canadian society. Until six years ago most high schools offered "shop" to men, and "cooking" to women. The division, while not a legal one since the sixties, was implicit, women were expected to take the cooking course.

Says Drysdale, "There are a whole set of factors, it is partly socialisation but it is also that these applied fields are very much related to the technopatriarchal structure. Women are still not accepted or respected."

MONTREAL February 1984

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welfare is barely enough to stave off starvation. In addition, the welfare system does not recognize that those women who are forced to stay at home to look after children are saving society the cost of supporting those children in public institutions.

Women's work and women's place today

The areas of the job market women have historically been drawn into and still fill, exacerbate the insecurity of their incomes. Unlike the myth — women are rapidly gaining equality with men in the work force — what women are doing now and what they were doing a century ago vis-a-vis men is remarkably similar.

"Women are on the whole are the last hired and the first

workforce and vulnerability to mechanisation is not the continued government subsidisation of a low wage job ghetto for women.

But going back to the home will be impossible for women in the '80's.

Today: Phasing us out

According to the Canadian Status of Women report, women's economic position vis-a-vis men has fallen in the last ten years.

Says Drysdale, "According to my work, women's position has been declining economically and socially. It's a battle we haven't won."

Female teachers on average make \$5,000 less than male teachers. Men are also more frequently promoted to administrative posi-

Women work long hours for little pay in Montréal's needle industry

Chained to machines

by Suzy Goldenberg

The heavy-laden buses that normally unload female workers at the Chabanel street factories may run empty today. Then again, March 8 might be a regular workday in the Montréal North garment district.

The statutory holiday for International Women's Day was one of the few concessions wrangled after a bitter week-long strike of the International Ladies Garment Workers Union (ILGWU) last August.

On Monday, however, employers gave notice that people who worked the holiday would be paid double time. According to Lorraine Vaillancourt, the only woman on the negotiating team last summer, the announcement is an attempt to weaken a collective agreement. As well, it disrupts the activities that have been long planned for the vacation.

Others were more suspicious of management's intentions. One machine operator with 20 years experience doubts that those who work the holiday will be paid compensation. Laid off for five months following an interview she gave to CBC television, the union activist would not give her name for publication.

"The rumour going around the shop is that the bosses aren't going to pay. They didn't give the holiday in the first place because they are feminist. And I don't think they like what it stands for."

March 8 commemorates the garment worker strike against poor working conditions in New York's Lower East side in 1857. Women stopped work to protest 12-hour work days and insanitary workplaces. Seventy were beaten, and more were trampled by police horses.

Low pay, dirty workshops, insecure jobs, and health risks are standard in today's ailing textile industry, says Vaillancourt. The ILGWU lost 2,000 members two years ago through mass layoffs, and business bankruptcies.

The needle trade has always been a low-paying job pocket for immigrants and women, those with little education and those too timid to learn their legal rights, or how to form a union. A labour intensive industry, textile manufacturers are dependent on a pool of cheap employees.

Local membership is 88 per cent female. Most of the women working are sewing machine operators, and are paid a base of \$5.78 an hour. At the top of the wage ladder are the male fabric cutters; they receive a minimum \$8.50 hourly.

Workers receive no guarantee they will work a full shift. In the slack season, they may be sent home with only four hours pay, or laid off for weeks at a time. Vaillancourt cites a 1979 study that places the average work year as 28 weeks.

Both men and women suffer the same working conditions: filthy shops with few toilet facilities, no on-site dining rooms, high noise level, stress, cramped limbs, extreme temperature changes. Only one of the factories on the Chabanel strip is air conditioned, says one worker.

Vaillancourt, president of the union local's status of women committee, says the job is made even harder for women.

Paid per each garment sewn, operators are driven to work quickly and for long hours to supplement the low base wage. "If you're thirsty, you don't take the time to drink, you put off going to the toilet, but the tension is worst of all," says an industry veteran of 32 years. "The women get really very nervous. Not all of us have speed."

The ILGW is also plagued with union infractions. Manufacturers encourage women to take "homework", says Vaillancourt. She estimates 20,000 women in the city put together garments in their homes. "Le travail noir" weakens the closed shop union by allowing employers to disregard legalities, salary scales, maternity and pension benefits and safety regulations. Some charge homework with contributing to business closures in the industry. Vaillancourt agrees that home work along with non-union competition, imports, and technology is a major threat to the industry and people's jobs.

Without unions, "there is no protection, no one can know the laws protecting them. I was exploited for 20 years in a non-union shop. I left on five minutes

notice, and was given one week's pay (which is below the legal limit) for trying to form a union," says Lise Goulet, President of the Status of Women Committee for the Amalgamated Clothing and Textile Workers Union. The ACTWU is the bargaining group for workers in the better paid men's clothing industry. It has 7,000 members, 69 per cent of them



daily - BARBARA DAVIDSON

women, and 60 per cent new immigrants. The union has shrunk by 2,000 since 1981 — through layoffs and bankruptcies.

ACTWU union official Nadia Kashedub remembers that year when a constant file of people trailed past her office, carrying unemployment insurance applications and forms for early retirement.

"Where are you going to retrain thousands of middle-aged women when even 25 year olds can't find jobs?" she asks.

Women are scantily represented in both trade unions. Both Vaillancourt and Goulet attribute this to the double responsibility of a job and a family.

Goulet doubts she would have the 80 hours a week necessary to simultaneously serve as shop president, local executive member, negotiating committee member, health and job security committee member — if she had a husband and children waiting for her at home. Most women active in unions are single, says Kashedub.

Goulet spent 175 hours in autumn negotiation sessions and in one 24-hour meeting at a local hotel.

Although ILGWU women say the men do not accept their participation in the union, Goulet says the men are indifferent. Unlike Vaillancourt, she doesn't think women are intimidated from being vocal members.

Vaillancourt believes men, who form the bulk of the union executive, have no idea of women's concerns about pay inadequate for supporting a family, puny benefits, daycare, and job security. They form the elite of the needle trade while women take the jobs with lower pay.

"For men there was good reason to accept," she says. Women did not get what they were seeking.

Acceptance of the last agreement passed narrowly, and amid protest and rioting. Workers even appealed the agreement to Louis Laberge, president of the Québec Federation of Labour, with whom the garment unions are affiliated.

Since the unhappy agreement, morale in the workshops has been low, but Vaillancourt says some women were so angered that they have decided to finally take control of their union. Participation in activities has increased, and the status of women committee has drawn new members.

The employers, the manufacturers' guild, did not win the 15 per cent pay cut asked for last August, or the 5 hour increase in the work week. But protection of the lower paid workers, the women, did not materialise either. Operators received a 25¢ per hour increase; the ILGWU asked for \$1.00 more for the workers at the bottom of the pay scale.

Vaillancourt says the men, who generally earn far more than women, refused to see how important raising pay is for the poorer workers. She says chief negotiator Gilles Gauthier was inexperienced and weak.

Other women are harsher. They call Gauthier "a traitor" and the negotiating committee "a privileged

At the time when most people would be expected to work extra diligently if the

ed group".

One criticised the union for not undertaking studies of unemployment, danger to pregnant working women, accidents, health risks, and other social problems. "They don't know who they are representing and what we want."

Pensions and benefits, also key concerns, were neglected, says Vaillancourt. A worker must accumulate 20 years experience, and work 10 consecutive years prior to retirement to receive a pension.

A woman aged 55-65 is not at her healthiest.

by Jenny Deeman

In celebration of International Women's Week, the McGill Women's Union has organised a Women's Art Exhibit in 107/8 of the Union Building. The exhibit will run until Friday.

The exhibit, organised by Zvia Bird and Laura Crawford, focuses attention on the fact that women have historically been ignored in fine arts, and even today, often have a harder time getting recognition and appreciation for their work than men.

The works on display, those of twenty-one women artists mostly from McGill, Concordia, and the Université du Québec à Montréal, represent about one-third of all the works submitted to the show. According to organiser Zvia Bird, "The diversity of the artists' background and the bilingual character of the exhibit exemplifies the

Art for women's sake

spirit of International Women's Week, which aims to promote women's solidarity in a positive manner."

The aims and motives of the artists were equally diverse.

Jennifer Rodrigues, a Concordia art student, submitted a metal sculpture in steel, a non-traditional medium for women. The work, entitled Connection, shows a split sphere connected by a linked chain. For Rodrigues it also represents a transition in her work from geometric shapes and strict use of space, to more fluid forms with richer, more detailed texture. Sculpting, particularly in metals, is becoming demystified for women, according to Rodrigues. In her own

After that long in the factories, she is "worn down, the piece work runs you down." At the time when most people would like to slow their pace, workers are expected to work extra diligently if they want to get their pension. Many find it difficult to sustain the needed period of employment and are left old and poor, with nothing to keep them after the years under the machine are over.

Pensions are a big concern for the Montréal unions since most of the workers are middle-aged or older. The ACTWU won manufacturer funding for a retirement centre during negotiations eleven years ago. Pension benefits include insurance for family members, and extra medical coverage.

Retired women gather at the centre two mornings a week to reminisce about how bad work used to be, and lament about the job situation now.

"It's really horrifying with the young people now. It's just not right. I remember 1935-36 and the unemployment. But now it's young people, it doesn't make a good generation. You have to work to live. Even the rich people need something to do," says Helene Renault who was a canvas maker for 35 years.

Kay Ravenco, a local secretary for 9 years, retired in 1982 after 47 years in the trade. She was welcomed to the union by male workers because they knew her father, a strike leader of the 1930's. She watched union strength grow and fade since she can remember.

"The whole job situation is in a transition and there's a lot of confusion."

ke to slow their pace, workers are they want to get their pension.

"The union is not as strong as they were. Still it's much better than when I joined in the 1940's. Things take time."

Ravenco is certainly right. When Renault started work at age 15, she got paid a \$3.50 a week training wage, and the hours were long.

The women of the ILGWU have not definitely won a day off, sufficient pay for themselves and their families, or better working conditions. Women were striking on this day 126 years ago on New York's Easter Street, and in Montréal in the 1930's, for basic needs that have not yet been met.

Women's

body that restricts us to a definition based on gender," said Savole. Savole does not believe she has had more difficulty receiving recognition for her work because she is a woman. She said this has been true in the past, but now "it is a question of personality and ability."

Rodrigues disagreed. "In all the galleries downtown, there are always all-male showings. They say it is because they (the male artists) are just good artists. But it's crap that there are no women artists as good or better."

"Women don't receive the encouragement needed to continue or the recognition we deserve," she said. "It's a reversal to make an all-woman show. I don't think it's sexist. It's vital that women receive this encouragement when we're still not getting it elsewhere."

Mary Two Axe Early: Government denies Indian women status and rights

by Denise Aralche

"Women have lost their status and are fighting for their birthright," says Mary Two-Axe Early, a native woman who has been fighting for native women's rights since 1968.

"Indian women lose their status as soon as they marry a white man. You 'turn white'. It's a crazy law and a white man wrote that law."

Early explained that the law was intended to gradually assimilate Indians into white society.

Many times a native woman has married a white man and relinquished her lands to a "status Indian" — a native who has full privileges on the reserve. When that husband dies or if the woman gets a divorce, the woman gets no compensation and has nowhere to go.

Early says, "These people can't go back to their people because they (status Indians) won't let us because of the Indian Act. It's like their bible. Now we're

trying to appeal this clause (section 12.1b) so that women will be considered equal to men."

Sandra Lovelace, for example, married a white man and then divorced him. She wasn't allowed to go back to the reserve where she had once lived.



ed. The Human Rights Commission in New Brunswick sent her case to the United Nations (UN), who ruled that Canada had violated Lovelace's rights. Now Lovelace is married to a native man on the reserve yet, "she is not as vocal anymore."

Maybe her husband wants her to keep quiet," Early says.

Early also mentions Jeanette Laval: "She married a white man, but she only wanted to keep her birthright, not to live on the reserve."

had yet. He doesn't care about Indian women at all."

"Here (on the reserve), many Indian women and men are saying 'don't let her (an Indian woman) get married, she'll bring her white husband here'. The young boys support us but they have no voice in politics."

"No one should have

the right to say who can or cannot marry. It's like living 1,000 years ago in the old country under a patriarchal society. But we Mohawks are a matriarchal society. We could elect chiefs and impeach them. This is now done away with."

Early and others will be in Ottawa today and tomorrow trying to get status for native women at the First Ministers' Conference. Provincial premiers and Ministers of Justice will be in attendance.

Her chief was good, he encouraged her to go to court. But she lost her case 5-4. This was in 1973."

Of the Indian Affairs Minister John Munro, Early states, "The Liberal government doesn't want to do anything. Munro's the worst Indian Affairs Minister we've

Aging women: Poverty is one man away

by Amy Kaler

Every time a woman lies about her age, she becomes an accomplice in her own underdevelopment as a human being.

— Susan Sontag

In a culture in which functioning adult women are described as "girls", when one is obviously no longer a girl, one's social value declines accordingly. In a culture in which economic productivity is assumed to end at age 65, so do the benefits reaped from the economic system.

To be old in Canada today is a good way of guaranteeing poverty. According to the Canadian Council's Fact Book on Poverty, to be old, single and female is the best way of guaranteeing poverty. The majority of these impoverished women are widows — 74 per cent of Canadian women can expect to be without husbands in their old age, and two of three widows live below the poverty line.

Usually, when the husband dies or disappears, the family income vanishes with him. Most old women today spent their years of potential economic productivity in a society where it was not acceptable for women to work if they had a husband to work for them. If these women did enter the workforce, they were usually employed in the female service ghetto, with low or non-existent pensions and little job security, or their careers were interrupted by children, and never resumed. For those who do continue to work, only 40 per cent of salaried Canadian workers are covered by pension plans, many of which are not indexed, and so are rendered inadequate by inflation.

In 1975, 11.3 per cent of widows reported no source of income, as compared to 5 per cent of widowers, lending truth to the slogan that "most women are only one man away from welfare."

According to Louise Dulude, author of *Women and*

Aging: A Report on the Rest of Our Lives, "Their (old women's) poverty is not the result of an accident. Women are poor in old age because most of them have devoted their lives without pay to their husbands and families and were led to believe that if anything happened, they would be taken care of. When they become widows, as they almost inevitably must under our present marriage customs, the vast majority find that the promised security does not exist."

Socialised to believe they need little or no education and training, women end up working for low pay at subservient jobs that do not give access to pensions."

The lack of housing and other services for old women reflects the low priority they are given by the government and society. The "nuclear family", the model for most social planning, has no place for the elderly. Thirty-eight per cent of elderly women live alone; 55 per cent of those own their own house.

While being a homeowner may be a buffer against displacement and poverty, maintaining property can be an insurmountable difficulty. Government home improvement grants have partially addressed this problem, but for many, failing health or disability make it impossible to keep up property. Being a roomer is the only viable alternative.

There are no statistics on the number of women who are lodgers in someone else's home. Roomers have few rights, as they are no longer "heads of households", and are vulnerable to substandard accommodations and profiteers.

When physical condition becomes severe enough to force the woman to become an invalid in her own home, she is in danger of joining the "invisible aged" — the housebound, for whom no government programmes exist.

by Karen Bastow and
Leela MadhavaRau

Thokozile Chitepo, is an M.A. student at McGill studying Educational Psychology with an interest in evaluation. She spent 20 years of her life in exile in Tanzania with her family, until the independence of Zimbabwe in 1980. She and her family then returned "home".

Daily: Were women equal in the struggle for Zimbabwe's independence from Britain?

Chitepo: During a struggle, the fight predominates all other aspects of the people's lives. During the revolution, it wasn't really the time or place for women to assert themselves.

During the war, the leaders tried to nullify all differences — tribal, racial, gender — because they were all in the camp for a specific purpose.

Yet I've talked to some girls who were in the training camps whose main complaint was that the men felt they could use them as they felt. They took advantage of the girls — I've seen 14 year olds who were pregnant — in the camps.

The women also seem to have had to do more. The cooking was an additional task for the women to do daily. Many of the factors were typical of wars in all chauvinist societies.

It must be remembered that during the war, they would just walk into the secondary schools and take everyone to the camps. ZANU-PF (Zimbabwe African National Union-Patriotic Front) did have a women's wing which was very active and had a representative on the central committee. This gave women the feeling that they could do something.

Many women who stayed behind in the villages helped to feed the guerillas in the hills. They would attack these villages and afterward would find only the bodies of women. My aunt was killed in such an attack. These women do not receive public attention.

Daily: Why don't women achieve equality during this type of struggle?

Chitepo: Women don't achieve equality in the struggle, for the purposes of the struggle all people are regarded indiscriminately. The senior positions in ZANU were all held by men. I would be very surprised if there were any women.

Daily: What happens to women's equality following the revolution?

Chitepo: You must realize that these women often returned home straight after independence. Unless a woman had absorbed the ideas of equality, that is, another mental infrastructure, she'll just go back to what she was before the revolution.

There is also the possibility that the women could be absorbed by the demobilization programme. These most often ensured that women could return to school. It was the best chance for women to maintain what they had gained during the experience of fighting. In the Zimbabwe revolution the women had lost seven years, after the conscription.

Then there is the women's wing of ZANU, with the representative on the central committee. Now the Ministry of Women's Affairs has been created out of that. This, together with Education and Community Development, is another attempt to make sure women do not lose what they had previously absorbed.

The Ministry provides incentives to women to make sure they realize their potential.

Daily: How successful have Third World women been in achieving equality?

Chitepo: In Zimbabwe we have programmes in women's development. There are co-operatives, schools, and training centres now. Creches have been created for the children and we are training women in the field of health.

There are family planning centres with rural advisors, who are mostly women. Women's organizations have been set up to make the women realize their own resourcefulness.

However, this has all been since independence, before that there was nothing.

In no place in the world is it an easy change. We must conscientise the women. If we do this, they can internalise the information and gradually change. But I really can't see any drastic changes.

Daily: Do you see a role for yourself in creating awareness?

Chitepo: I'm glad I've had the chance to get an external perspective. It makes me realize that we are not so badly off, especially in terms of laws. I thought that many problems were isolated to developing countries but I see that in essence they are all the same.

Now the girls and boys must be represented equally in the classroom, at least up to Form II. Now if the girls drop out, it is they who are dropping out.

It does get me a little excited, especially when I think of the differences with Tanzania where women are so much more aware. There is so much more conscientisation through the schools and community development projects.



Can we learn from the South?

The lower status accorded women crosses the ideological boundaries of all political systems.

When Western bourgeois feminists alienated the revolutionary feminists in their ranks, the latter turned to look for models in the socialist revolutions of the Third World, notably Cuba, China, USSR, and now Africa.

Generally, Western feminists either regard their Third World sisters as more oppressed than they (pointing to Muslim laws), or at the other extreme, idealise gains socialist Third World women have made.

"Officials of socialist states see the women's movement as it has arisen since the mid 1960's as wasting its time on 'bourgeois' or diversionary issues, and they often denigrate Western feminism in virulent tones," said Maxine Molyneux, editor of The Feminist Review, in a 1981 discussion paper.

Western women have never

Women fighting two battles for equality

been forced to fight a guerrilla battle. They have fought for their equality mostly through legal and constitutional channels. Western feminism has met with only limited success. The inability to change attitudes has made the effect of legal gains negligible. Third World women's fight for equality has taken place within the context of a larger battle — the battle for human rights and independence from colonial hegemony. Whether this has been more successful in advancing the equality of women is an open question.

The need for able bodies also applies to SWAPO (South West Africa People's Organization, presently fighting for the independence of Namibia from South Africa). According to Ellen Musialela, a leading member of the SWAPO Women's Council (SWC), "The SWC was created in 1969 at a Congress in Tanzania, to enable women to participate fully in SWAPO and in the armed struggle. At that time there were very few women who were active."

Enshrined within the SWAPO constitution is a clause

In no place in the world is it an easy change. We must conscientise the women.

Third world feminism and Revolution

"Palestinian women who first demonstrated against Zionist immigration in 1921, were heavily veiled and rode in closed cars...In 1929, 200 delegates attended the first Arab Women's Congress of Palestine. They had no other alternative but to ignore all traditional restrictions," said Soraya Antonius who served on the General Union of Palestinian Women, in the book Third World/Second Sex. Women have a history of fighting against oppression in general or for other marginalised groups while forgetting their own oppression. In Palestine, women fought for Palestinian nationhood. In the West, American women fought for black suffrage before they had the right to hold public office themselves.

The PLO Charter promises equality to women primarily because they are needed to fight, and often die.

"The PLO Charter talks of the role of men and women and the elevation of women's role in the revolution. Elevation! Even the word is wrong and suggests they are going to teach women to play the piano or do water colours. You can't skip stages just like that. If a woman went to the bases now, she would be considered a prostitute."

"And in the political organizations they don't think about the situation of women, they are only interested in recruiting women as members for their respective organizations," said Fahimeh, a member of the Popular Front for the Liberation of Palestine, in Third World/Second Sex.

regulating the SWC. In part this reads, "The SWC shall strive to achieve equality for women as well as their full participation in the struggle for national and social liberation" SWAPO fights on a socialist platform in Namibia, as did Fidel Castro in Cuba. While the platforms were not identical both promised equality to women — Castro didn't deliver.

The place women are accorded in any post-revolutionary society, seems to depend as much on the level of development in that society as the tenets of ideological programme. Cuba abandoned the commitment to women's equality when it became apparent they needed higher population growth. To achieve this women were pushed back into the family.

SWAPO remains more revolutionary in its commitment and practice towards women's equality. This could be attributed to the continuing guerilla war which forces women into a position more closely approximating equality than in a stable society.

But, with the long protracted wars in both Namibia and Palestine, the final resolution may more closely conform to the promises of their charters — for reasons of practical education and the breaking down of traditional values — than is the case in Cuba.

In the May 1981 editorial of "New African", it states, "Women's equality can be advanced through legal and political reform, but will not be secure without change that alters the basic character of the economy — in agriculture, industry, and human services." The same applies to Western society.

Nurse joins guerillas

Lorraine Guay

by Melinda Wittstock

It is a small, brightly lit room. A stocky, middle-aged woman stands before approximately 50 people. She is dressed casually. She looks tired and overworked.

Lorraine Guay begins to speak and the room grows still and quiet. All eyes are immediately riveted on her as she tells of her experiences for the last six months. She is not a good speaker. A francophone from Point St. Charles, she struggles to find words in English. The audience, engrossed in what she has to say, helps her.

A mother of two children aged 4 and 9 and a nurse at a CSLC clinic in Point St. Charles, it is hard to picture Guay climbing through Salvadorean mountain terrain with a band of armed FMLN guerillas.

Guay just returned from El Salvador in December after six months spent in Guazapa, a city in the FMLN controlled province of Cuscatlan, where she lived and worked with the peasants and guerillas. After being involved in various Latin American support groups in Montréal since the 1973 coup d'état in Chile, Guay decided to go to El Salvador "to feel more closely the reality of the revolutionary process and help the civilians."

"It was the logical extension of solidarity work," she said.

In early spring 1983, Guay contacted the Farabundo Martí National Liberation Front (FMLN), the armed opposition to the Salvadorean regime, through El Salvador support groups and "demanded" to go live in what are called the "liberated zones." She entered San Salvador in mid-May as a tourist. "They gave me ten days. I stayed six months."

Her impression of San Salvador was that "it was an occupied city. The military was everywhere. They control all the public buildings, stop all the cars, buses and taxis. They arrest people not systematically, but arbitrarily," she says. "No one is free."

Since it is not possible to enter a zone controlled by the guerillas without being arrested and shot by the military, Guay had to live, after contacting the guerillas, clandestinely in safehouses provided by the FMLN.

Two-week underground holiday

She lived underground in San Salvador for two and a half weeks because "it was impossible when I arrived to go straight into the mountains because the Salvadorean army was doing intensive bombing of the area."

"Imagine what it's like for the people who live like that (clandestinely) for years without contact with their friends and family. They have to — otherwise they would endanger their family's lives. They have no choice but to live clandestinely. And it's difficult, especially for women who have to leave their children behind."

By late May, Guay began the journey to Guazapa. "You can only travel by night. San Salvador is encircled by the army, and to get to Guazapa, you have to pass through a zone controlled by the army. It's very risky."

Leaving in a jeep in the middle of the night, Guay and the guerillas drove to the outskirts of the capital where they were met by 30 others dressed in the uniforms of the Salvadorean army.

At that point, "we had to go through the mountains in complete darkness carrying all the supplies, medicine, and munitions needed to survive and fight in the mountains on our backs without stumbling. You have to be completely silent so you are not captured."

Participation necessary

Guay explains that before she arrived in San Salvador, the guerillas had told her she had to prepare herself physically for a lot of walking through the mountains.

"So, I walked along Sherbrooke and Ste. Catherine streets. I thought I was really in good shape, you know? But when I arrived in the mountains, it was 100 degrees, in the middle of the rainy season, and we had to walk hours and hours with heavy supplies on our backs climbing the rough terrain."

After three hours of constant climbing, Guay began to feel nauseated and suffered heart palpitations. She lost consciousness.

ing where the guerillas are," she says, "they drop 500 pound bombs on the civilians, most of whom are not armed. And the peasants don't want to leave the zone because it's their home."

Bombings rout villages

"The peasants ask 'what is our crime? We just believe in a different political programme than the one in San Salvador,'" says Guay.

The combat regions are bombed indiscriminately. The Pentagon has calculated that the Salvadorean army flies at least 20 missions a day. As well, the army uses low flying helicopters that "not only fire at all the people they see, but also at all the animals." The military uses the "Scorch the Earth Policy," employed by the U.S. in Vietnam, to deprive the civilians of their food supply, houses, and in many cases, their lives.

She says women, children and the elderly suffer the most from the regime's bombardment. "Eating nothing for days except perhaps chewing a bit of sugar cane, the people are undernourished. And mothers have less milk for their infants."



"When I was starving in the mountains, I began to dream of cake and a glass of wine. I thought it would be great to have it, but now that I do again, I feel it's not just."

She speaks of the frequent military invasions that forced the people to bury their belongings and move up into the mountains to escape the military. "When the invasion was over, we'd come back only to find that everything was destroyed."

"One would suspect," says Guay, "that the people wouldn't fight anymore faced with this. But they stay because they feel that for once there is a possibility of change. Also because they have no choice."

Women in combat

Turning to the plight of women in the country, she explained that "machismo and chauvinism are the historical and cultural diseases that constantly confront women in Latin America," but, according to Guay, the

"situation for women is much better in the guerilla controlled zones than it is outside."

The participation of women in combat in Guazapa although growing, is still limited. Women are more involved in other occupied zones; in Guazapa, she says, they do more support work, she says.

"It is always much more difficult for women to take part in the revolution because it is always the woman that has to care for the children, clean the men's clothes, and cook their dinners all the time."

"The woman is always split between her family responsibilities which are historically on her shoulders and the collective responsibility she feels for the people. You suffer, but you have to," she says.

Guay tells of the improvements of the status of women in the FMLN controlled zones. "There is no more rape, almost no more violence against women in Guazapa. It is strictly prohibited. Often men in El Salvador have a tendency to change women like guns and leave children all over the country without caring for the woman or his children. But it is changing in the occupied zones."

She adds that alcohol has been abolished in the controlled zones because "when men get drunk they rape women. That is unacceptable. Until they can drink without raping women, they will not be permitted to drink."

Children work in the revolution as messengers and "they're fantastic," she exclaims.

"A few children asked me if there was any bombing in Canada. I said no, and they said 'oh, it must be a liberated zone'."

40¢ per \$1.00 U.S. aid goes to arm the guerillas

Guay points out though that without the support of the Reagan administration, "the war would have been over long ago. The Salvadorean army is an army that doesn't want to fight. The army conducts the war only from nine to five on weekdays. Most of the commanders were not there when the guerillas took El Pariso in January."

As well, she says most of the guerilla's weapons were either sold to them by the military or obtained from army units when they surrender to the guerillas. During her stay, she also noticed that all their arms were American. "You can tell by looking at them — they all say 'Property of the United States of America' on them." In the six months she was in Guazapa, she never once saw a Cuban or Nicaraguan military advisor.

Speaking of the guerillas, she says "this army is the army of the people. They are not killers, they are idealists. They had to take up arms as a last resort. They've tried everything else, and they only got tortured or murdered."

"This reality was the reality of the six months I was there."

The toughest part of Lorraine Guay's expedition to El Salvador was being apart from her children combined with the realisation that "you have to learn to face death everyday. I knew this when I left, but it was harder for me to stay here."

"But the day I accepted the fact that I might not see my children again, I felt more free."

Going to fight with the Salvadorean guerillas is "not the political line everyone should follow, but to me it was natural."

"After that I was thinking 'what am I doing here? Maybe capitalism is not so bad'," she laughed.

The march resumed at 08h00 and did not stop until 05h00 the next day when the group rested for two hours, and then began to walk again for another 10 hours.

On her second morning in Guazapa, the village was bombed. "I had heard there was bombing of the civilian population, but to be bombed was quite a different thing. We're not used to that here, eh?", she asks her audience.

The bombing continued daily throughout Guay's stay in Guazapa. "Once you hear the sound of the Reagan-financed combat planes, they are there. You barely have enough time to get into a shelter."

Since the army has no way of know-

by Tanja Luhde

People have used every contraceptive weapon imaginable to try to prevent pregnancy. In the 20th century, the only new addition to the arsenal has been "the pill". Previous methods have merely been improved upon, yet none is 100% effective, and only one reversible option exists for the male.

In primitive societies, attempts to prevent conception have included magic, vaginal sponges soaked in various substances, condoms, foreign bodies introduced into the uterus, and coitus interruptus. After conception, people resorted to abortions and infanticide, especially of female children.

Elsewhere, the rich and better educated have always had fewer children. In the 1830's, although it was unclear whether the "animalcules" were absorbed through the vaginal wall or made their way into the uterus, prophylactics and feminine sponges were available to those who knew about them.

In "From Private Vice to Public Virtue", James Reed writes that women have always been the principal force behind the drive for better contraceptives. Women initially were interested in methods which the woman herself could control entirely.

The following lists, in ascending order of effectiveness, the main methods of contraception available in Canada. It can be said with absolute certainty only that no method by itself is 100% effective. "The pill" is in practice only 95 to 99% effective, with the IUD not far behind. (Much of this information can be found in "A Book About Birth Control" by the Montréal Health Press).

There are several "biological" or natural methods. The Calendar Method uses the length of previous menstrual cycles to predict the female's probable fertile period. The Basal Body Temperature Method involves daily measurement of the woman's temperature to detect the slight sustained rise which occurs immediately after ovulation. The Billings Method examines the cervical mucus for changes in its consistency and color due to ovulation. The last, the Sympto-Thermic Method, monitors changes in both temperature and cervical mucus.

The most widely used method — especially among adolescents — is probably coitus interruptus, where the male withdraws his penis from the vagina before ejaculation. It is often difficult to anticipate this moment exactly, and the penile lubricating fluid may already contain some sperm.

Vaginal spermicides chemically kill or immobilize sperm. Foams are more easily distributed than other kinds. They may also prevent some vaginal infections. The spermicide must be applied 15 minutes maximum before ac-

pose the condom to heat prior to use, or use it with petroleum products (Check labels). Condoms also prevent catching some sexually transmitted diseases.

A popular barrier method used by the woman is the diaphragm, a rubber dome which covers the cervix. It is used with spermicidal jelly. The amount of time necessary before and after insertion depends on the spermicide used. The diaphragm must be checked regularly for holes or tears.

A cervical cap which also covers the cervix but is more snug than the diaphragm is available in limited sizes at only a few clinics. It can be worn longer than the diaphragm and need not be inserted immediately before intercourse. Head & Hands Inc. (2304 Old Orchard, 481-0277), and Centre de santé des femmes du quartier (16 St. Joseph East, 842-8903), both fit cervical caps.

Second to "the pill" in effectiveness is the Intra-uterine device, a continuous form of protection where a foreign object is placed directly in the uterus. The woman is dependent on a physician for insertion and removal of the device.

are all non-permanent and provide in effect physical barriers, sometimes reinforced by chemicals, to the sperm and egg meeting or fertilisation occurring. All except the natural methods introduce foreign objects and artificial chemicals into delicate tissues. Allergic reactions, infections and pregnancies are still very real possibilities for even conscientious users.

A final non-permanent solution for women is provided by the group of oral contraceptives collectively called "the pill." They maintain a constant level of the female hormones progesterone and estrogen in the blood. One cycle consists of taking a combined hormone pill for 21 days, followed by seven days of either sugar pills or no pills. During this time, a menstruation-like discharge occurs.

The pill should be taken at the same time each day to maintain a steady level of hormones and also make it easier to remember it. If one pill is forgotten, the cycle should be completed but a second method of contraception must be used as well. Under no circumstances should the "week off" be skipped. This would

cancer has not been proven, it is definitely a risk. Most serious complications occur while the woman is actually on the pill. Minor problems include breakthrough bleeding, weight loss or gain, and



pigmentation changes. These can often be corrected by changing dosages.

Many experts claim that through better screening of potential users, high risk cases can be effectively eliminated, or at least followed closely. In general, a pregnancy is statistically more dangerous than taking the pill.

Two post-coital methods of contraception exist. The morning-after pill administers a sudden shock of female hormones to the body. This is a very radical method. The second is insertion of an IUD within 72 hours of intercourse, in the hope that the fertilized egg will reach an unreceptive uterus. Both are only emergency measures.

When a woman comes to them for consultation, both the McGill Women's Union, which offers condoms, diaphragms with a prescription and contraceptive cream, jelly and applicators at a discount, and Heads & Hands emphasize presenting all choices equally and letting her make the decision based on her lifestyle and needs.

According to Clara Valverde, H & H's health educator, most women initially ask for the pill because it is pushed by many of their friends, doctors and manufacturers. Only later do they become interested in alternate methods.

There is a clear, and vital distinction between using contraceptives and using them effectively. A woman must be aware of her own needs, highly motivated and willing to perhaps combine methods to achieve maximum protection, with minimal risk to her health and her sex life.

Contraceptives: A mine-field of faulty solutions

tual intercourse, and then not be removed for at least eight hours.

It is a good idea to use spermicides in conjunction with a condom, but they are often used alone. Be certain not to ex-

Some doctors are reluctant to insert one in a woman who has never been pregnant because in general, the larger the IUD is, the more effective it is. To increase its effectiveness, another method of contraception should be used for the first three menstrual cycles, while in place, it should be checked once a week to see if it is still in position.

It is not presently known exactly how the IUD works. It is known to cause a low-level inflammation of the uterine lining which possibly prevents implantation of a fertilized egg. It may slow the egg's movement so that by the time it reaches the uterus, it is no longer fertile. This mode of action would account for the increased number of ectopic (fallopian tube) pregnancies occurring with an IUD.

In some women, the IUD causes increased cramps and prolonged periods. Its most common and serious side effect, however, is Pelvic Inflammatory Disease. The uterus and possibly fallopian tubes become infected, probably due to the introduction of the foreign body and its strings to the outside of the uterus. The Dalkon Shield IUD, which is no longer available in Canada, has been linked to certain cancers of the uterus lining.

The preceding methods

ultimately lead to hemorrhage or worse. A senior endocrinologist at the Montreal General recommends that the pill should be discontinued every several years until the natural menstrual cycle has re-established itself.

In theory, maintaining the steady level of hormones blocks the normal activity of the pituitary gland, which in turn interrupts the ovaries' natural estrogen production. Without an estrogen peak, there should be no ovulation and therefore no fertilisation.

This was originally thought to be the only mode of action of the pill. The mechanism is still not understood fully. Since the pill has been commercially available, it has been found to thicken the cervical mucus making it more impassable to sperm, and also make the vaginal secretions more spermicidal by affecting the pH level. The pill's effectiveness is

reduced by ampicillin, tetracycline, and some antihistamines and tranquilizers.

The most serious side effects include vascular changes, especially in smokers, hypertension, changes in sugar tolerance, and early blood clotting. While a direct connection between the pill and



Lesbian-straight split cripples movement

by Laura Crawford

Defining feminism is an impossible task.

The impossibility is the result of the diversity of women. Cultural and economic differences divide individual women and groups of women, but despite these barriers, women are bound together as a class.

The bond is the oppression of all women, expressed through the common feeling of anger at the injustice of the gender divisions in society. Feminists believe that personal oppression is a political phenomenon.

The woman who cannot see oppression as a political phenomenon do not benefit from the breakthroughs of feminism that have rallied women to make changes in their own condition. Women bonding politically is something radical in itself because it threatens the structure of society.

Why is women bonding a threat? Since most societies are based on the male way of thinking, women who reject their expected roles, are presenting their own, uniquely female, vision of society. The

patriarchal mentality is ingrained in women and children as well.

For those women who are aware that the position of women is systematically degraded and enforced by the dominant class of men for their own benefit, there is hope for change. Feminists believe that society has defined women's relation to men, and that they can break that historical pattern.

Feminists believe the function of serving men and men's interests is a way of living that hinders, not helps, individual growth in women. Marilyn Frye, in *The Politics of Reality*, put it this way:

"Women's service work also is characterised everywhere by this fatal combination of responsibility and powerlessness: we are held responsible and we hold ourselves responsible for good outcomes for women and children in almost every respect though we have in almost no case power adequate to that project."

Not all women have the desire to become complete human beings who make their own choices about their own

bodies and minds. Even among these women who call themselves feminists, this desire does not always exist. As Emma Goldman said in *Living My Life*:

"Ever since I had come into the anarchist movement, I had longed for a friend of my own sex, a kindred spirit with whom I could share the inmost thoughts and feelings, which I could not express to men... Instead, of friendship from women, I had met with much antagonism, petty envy and jealousy because men liked me...there was no close intimate point of contact."

Here, it's shown that women behaving in negative ways can deny themselves and other women the joy of bonding.

This denial is a serious problem with the women's movement, and it has huge political significance. The implications are political when women allow the barriers that divide people to stand between them.

Hence, if political and personal differences separate women, there cannot be positive action and change. The common struggle should take precedence over differences of opinion on why

women are oppressed and how changes should come about.

One of the major differences dividing feminists into two camps is the Lesbian-heterosexual split.

To call it that is actually an oversimplification of a complex issue. The fact is there are women who are neither Lesbian nor heterosexual. Bisexuality is ignored along with celibacy. Nevertheless, one issue is common — that of the relationships between feminists and men.

There are Lesbian separatists, for example, who simply do not relate in any way to men, and there are feminists who are married and love their husbands. But again there is the danger of oversimplification. For example, women who are economically tied to the patriarchy, but personally center themselves around other women, must also be considered. Feminists who call themselves Lesbians and live politically as well as

personally as Lesbians, are different from those Lesbians who have not yet come out.

Understanding of feminists who are willing to work within male-dominated organisations is essential, just as is an understanding of feminists who want to destroy patriarchy. The hostility generated by suspicions and misunderstandings among feminists will only destroy the common cause of feminists.

A women's personal and sexual choices should not be allowed by other women to interfere with her commitment to the movement. As long as a woman refuses to remain invisible and be silenced, she is working for her own liberation.

If feminists can accept differences, changes will occur.

Rewriting history

From Sappho to Stein

by Julianne Pidduck

"A people cannot exist without a culture — that is, a common set of values and experience passed down from person to person, from generation to generation..."

Homosexuals and especially lesbians are in a unique position regarding our culture. Unlike other groups...homosexuals and lesbians (as well as women in general of course) have no memory of a time in which we had a separate, viable culture...In other words, homosexuality was an act, not a lifestyle."

Karla Jay, *Lavender Culture*

During Lesbian and Gay Awareness Week, I found myself wearing a pink armband, a reminder of gay oppression, and a symbol of our solidarity. The colour of the armband is related to the use of pink triangles to identify gay men as a specific class of prisoner in Hitler's death camps. The extermination of tens of thousands of gays on the basis of their sexual orientation is still a little-known aspect of the Holocaust.

As a lesbian, I identify closely with the fate of homosexuals everywhere; historical suppression of gay suffering and identity is merely another aspect of the "closet."

But, I have discovered the category "gay history" includes only sketchy references to lesbian history.

Typical of women's issues in general, there is a remarkable absence of material, and a complete lack of first-hand information.

Spoken myths and legends carry the earliest historical allusions to Lesbianism. The Amazons, a tribe of lesbians

who dressed as men, fought their own battles, existed apart from men, have become a symbol for lesbians today. The labyris (the two-bladed axe used by the Amazons) is a community talisman. Tales similar to those of the Amazons appear in many cultures.

Ancient Greece, western society's self-proclaimed roots, was a bisexual society. Plato, considered the father of modern day philosophy, was a pedophile. Most of the Greek gods and goddesses were bisexual (Artemis in particular shunned men).

In the interest of equal education, Sappho, the famous Greek lesbian poetess, established a women's school on the island of Lesbos around 600 B.C.

Cross-dressing of both women and men, often related to magical powers, was known in the ancient cultures of Brazil, Zanzibar, the eastern Arctic and among North American Indians. Reference to sexual orientations are vague, but sex roles

and sexuality seem to have been freer than in our culture.

Cross-dressing was also known in Europe, especially among the Celts and the

closely linked that in several languages, the words for Catharism and homosexuals were identical ("Ketzer" in German and "Gazzaro" in Italian). In the 12th and 13th century heresy trials of the Inquisition, people proved their "innocence" through proof of heterosexuality.

In her trial of 1425, Joan of Arc was tried for sleeping with



women and transvestism, among other heresies.

The witch hunts of the 16th and 17th centuries continued the attacks on implied Lesbians. So-called witches were cruelly tortured, women showing any signs of independence or nonconformity were suspect. Representing a hidden culture that practised abortion and challenged Catholic doctrine of strictly procreational sex, the witches were a direct challenge to the power of the Catholic Church.

Druids, where ritual gay sex was a part of religious ceremonies — a celebration of life as pleasure.

Heresies of the Middle Ages were a mixture of Christianity and the old nature religions, and were popular among the common folk. These heresies, Catharism in particular, retained a tolerance for homosexuality, a trait which later linked their persecution to that of Gay people. The two were so

Pre-Christian religions and witch communities were subcultures of the Middle Ages which included both lesbians and gay men. No first-hand documentation remains with details of these women's daily lives. Lesbians, especially, due to their economic dependence on men, have been unable to explore alternatives to the nuclear family until very recently, and even today only with difficulty.

Not until the end of the 19th century have some lesbians begun to write more openly about their experiences. Women such as Mary Wollstonecraft, Emily Dickinson, Gertrude Stein, Amy Lowell have written passionately about their lady loves. Even these women, however, are not all generally known to be lesbians or even bisexual. The pens of predominantly male, almost exclusively straight, biographers have, at best, downplayed lesbian relationships, to spare their subjects' "reputations."

It is our responsibility as women and lesbians to break through slanted interpretations of history and begin reconstructing our history on our terms. This means painstaking examination of original diaries, manuscripts, photographs and letters. We need to talk to our older sisters to understand our heritage, and to see ourselves in a social and historical context.

Most of our history has been stolen or distorted beyond recognition. However, we are now in the rôle of describers, rather than those being described. Only recently, women's and also lesbian's lives, have gained importance in and of themselves, independent of male definitions. Every article, piece of art or political action is a step towards re-defining ourselves, towards a new community, new relationships, new culture. Not history, herstory.

Women fight back

by Ingrid Birker

"For that feeling of confidence and protection that lasts all day long..."

TAKE A SELF-DEFENSE COURSE!

Why?

Violence against women is a fact of our society. One of every five Canadian women is sexually assaulted at some time in her life. That means a Canadian woman is sexually assaulted every six minutes. Yet most women are raised to fear and abhor violence even when it means saving their lives. A Wen-do self-defense course, such as the one currently taught at McGill and elsewhere in the city, teaches women how to respond actively when they are aggressed.

How?

In a Basic Wen-do course, usually taught in 12-20 hours, women learn both physical and verbal self-defense. According to Montréal's anglophone instructor, Lisa Weintraub, "The defense techniques are simple and easily learned. They offer positive, practical solutions for handling an assault."

What does Wen-do teach?

A Wen-do course provides participants with "avoidance and awareness tips" and uses alertness games to train women to be aware of their surroundings. It teaches specific methods for dealing with weapons and gang attacks as well as harassment and purse snatching. Also, various class discussions elaborate on the legal, psychological and practical aspects of sexual assault, sexual harassment and pornography.

How is Wen-do taught?

"We don't throw students in

to the ring," says Weintraub. "We train them in a systematic way from step one. Wen-do is a method developed so that every woman can participate easily. Women don't have to be athletic and strong to defend themselves. In fact, I'm 5'1" and weigh 100 lbs."

Is Wen-do a martial art?

No, although it is adapted from the martial arts and many of the techniques are similar. Wen-do does not encourage violence and unnecessary aggression. Women are taught to avoid dangerous situations and respond physically only when their safety is threatened.

"Wen-do was developed in response to the increasing dangers women face," says Weintraub. "It is not anti-male. We don't encourage women to beat up men but to fight only when necessary, when their life is in jeopardy."

Can a woman defend herself adequately after finishing a Wen-do course?

"Yes, but practice is essential," says Weintraub. "You can't pay a fee and walk out 'superwoman'."

For women who have completed the basic course, Wen-do practice sessions are available free of charge once a month in the McGill vicinity. This provides a chance to review and strengthen techniques but participants are encouraged to exercise and practice their self-defense skills as often as possible.

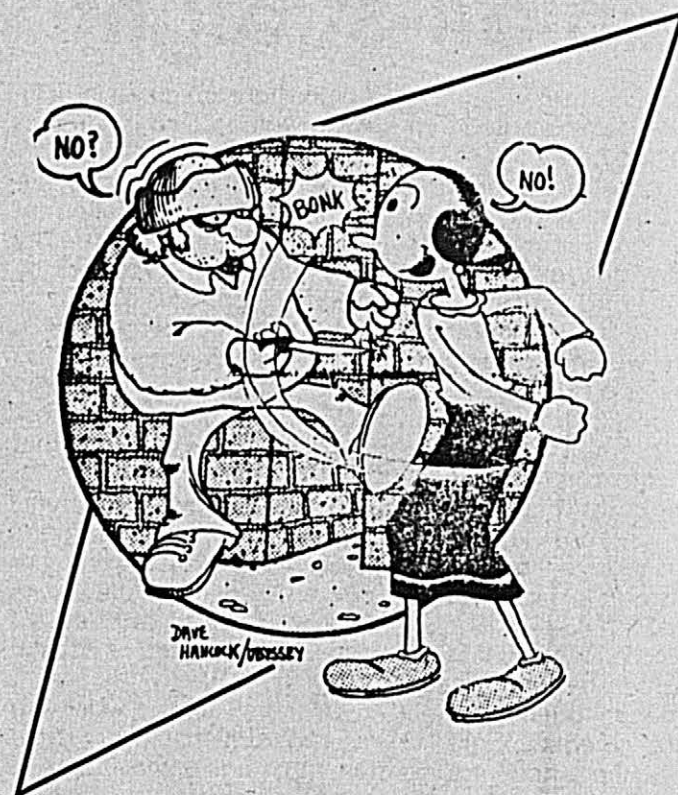
How do Wen-do students feel about the course?

"As far as I'm concerned I've stopped living in a constant state of fear," says Irene Rigal. "I am more assertive and confident. It has provided a new mental attitude about myself

and others. I can't pinpoint it but it is there."

"Wen-do has not only given me the confidence that I can defend myself, but I have realised I have rights in other aspects of my life," said Susan LeBrun. "Wen-do has had a positive and enduring effect on my life. It has given me definite physical and mental survival skills. It has opened doors that I never knew were shut. It has lit up situations so that I can face them into clear perspective and deal with them effectively."

For more information about the courses call Lisa Weintraub (who is the only certified instructor in Montreal) at the clinic (842-8576) or at her home (286-0072).



Most rapists are friends

by Lisa Weintraub

When Sharon Kaldwell (a pseudonym) was 19, she was raped by a date. It has taken years for her to understand what happened. Only now is she beginning to realise that she was not to blame, and the experience has left marks she says may never disappear.

Sharon was confused because her date did not use overt force to coerce her. He simply refused to listen to her requests to leave, to her rejections of his advances. Sharon knew he controlled the situation. She felt that underlying his control was the threat of violence.

"I knew I was scared stiff, my legs were so tense they were shaking. He was in his thirties, I was just nineteen. I was trying to give him a chance but he made me feel uncomfortable.

I was so scared."

What happened to Sharon is not a unique incident. It fits in to the category of "date rape", one of the most unreported forms of sexual assault. Most of us picture rapists as strangers breaking in to homes or lurking in dark corners of McGill, but this is an inaccurate picture of the assailant. 67 per cent of Canadian sexual assaults are perpetrated by someone the victim knows, one out of six assault victims are attacked by a friend.

The recent scare on campus and attempts by the administration to deal with "stranger assault" have masked the importance and frequency of date rape on campuses, due to the intense pressure of social interaction. A student is pressured by her

date to "deliver", because it is their third date, or because he bought her dinner. If she talks about it, she is blamed for putting herself in the situation. More than likely, she remains silent because she blames herself.

"No one tried to ask what happened," said Sharon. "They called me a bitch. I believed it. When I can honestly say it was not my fault, then maybe I will have some peace."

Sexual assault counsellors state that date rape is often more damaging than stranger rape because a trust is betrayed. The result is a distrust of one's judgement and fear of potential sexual partners as rapists.

"To be honest," says Sharon, "it still hurts. But talking about it makes it easier to deal with."

Please return this questionnaire anonymously to: the Daily Office (Union rm. B03), the Students' Society desk (First floor Union), or the McGill Women's Union (Union rm. 423).

SEXUAL HARASSMENT is defined as unwanted sexual attention of a persistent or abusive nature, made by a person who knows or ought reasonably to know that such attention is inappropriate; or, implied or expressed promise of reward for complying with a sexually oriented request; or, any reprisal or denial of opportunity or implied or expressed threat of reprisal or denial of opportunity for refusal to comply with a sexually oriented request; or, sexually oriented remarks and behaviour which may reasonably be perceived to create a negative psychological and emotional environment for work or study.

— McGill Senate Ad-Hoc Committee on Sexual Harassment

Based on the above, an imprecise definition of **SEXUAL ASSAULT** would be sexual harassment with an added element of physical contact or violence.

1. Has something like this ever happened to you?
sexual harassment: yes ☐ no ☐
sexual assault: yes ☐ no ☐

2. If yes, under what circumstances did the incident occur?

3. Where and when did it occur?

4. Did you report it? yes ☐ no ☐

If so, to whom?

5. What action was taken?

6. How long after the incident occurred, did you report it?

7. Comments:

RESPOND!

This questionnaire is necessary to assess the severity of the problem of sexual assault and harassment on campus. Campus security is consistently careless about or not interested in keeping statistics on this vital issue. Administration committee members, the Women's Union and individual students know from personal experience and those of acquaintances, that this problem exists.

In order to verify this and expand awareness of sexual harassment and assault, response to this questionnaire would be appreciated. Please return it anonymously to the Daily office (Union rm. B03), the Students' Society desk (first floor Union) or the Women's Union (Union rm. 423).

— M. Ambrose

continued from page 8

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374 — PERSONAL

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385 — NOTICES

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PGSS ELECTIONS: MSS Council Representative, March 14, 6:30 pm Thomson House. Submit nominations to Steven Fraser, Secretary PGSS prior to the meeting.

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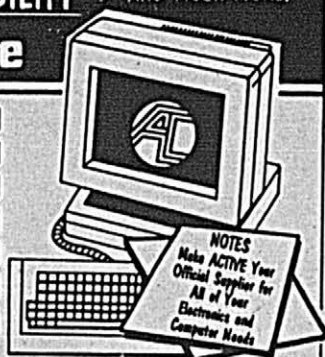


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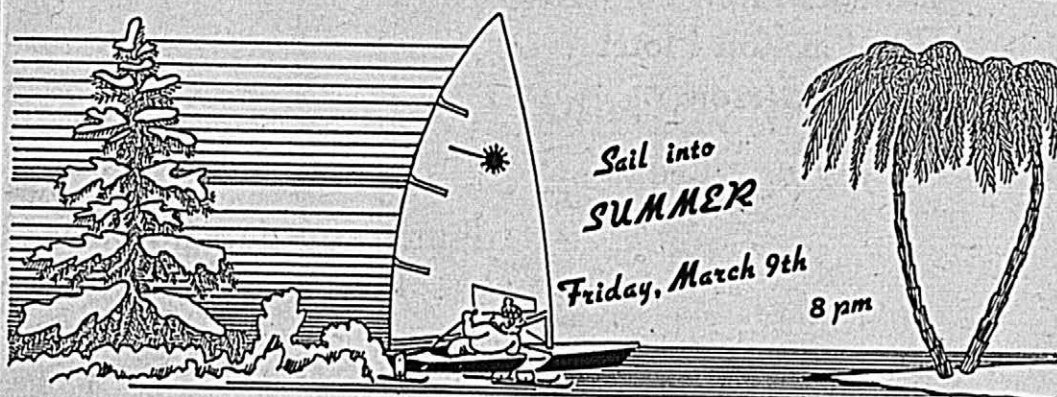
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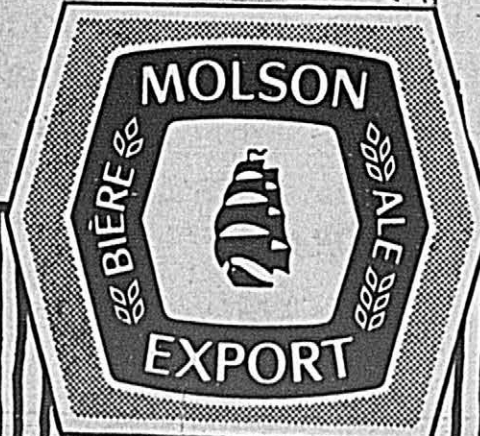
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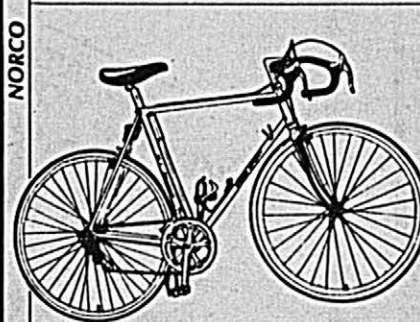
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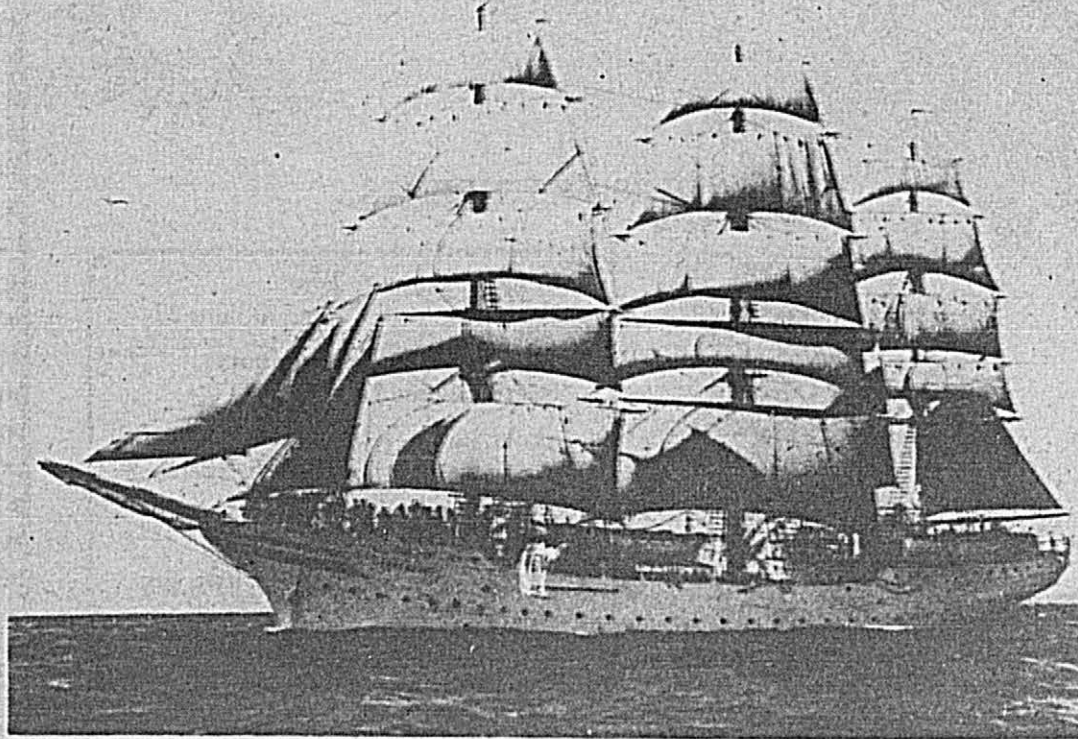


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